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CHARITY.

Only a drop in the bucket.
But every drop will tell.
The bucket would soon be empty
Without the drops in the well.
Only a poor little penny,
It was all I had to give;
But as pennies make the guinea,
It may help some cause to live.
A few little bits of ribbon,
And some toys—they were not new;
But they made the sick children happy,
Which has made me happy, too.
Only some outgrown garments—
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are everywhere.
A word now and then of comfort,
That cost me nothing to say;
But the poor old man died happy,
And it helped him on his way.
God loveth the cheerful giver,
Though the gift be so small;
What doth he think of his children
When they never give at all?

COMMUNICATIONS.

Query.

Bro. Winkler: Below find a Query on which I would be glad to have your views.
In our S. S. Lesson for Dec. 2nd, Acts 27:43, is the question: "If the men who could swim had not swam ashore, would they have been saved, according to God's promise?"
I answered that we had no assurance that they would have been saved. Swimming was one of the means by which God verified his promise. Had they refused and I hold that, according to God's promise, they could not have done so, and trusted to some other way, in all probability they would have been lost. Suppose the sailors who, under pretence of letting down another anchor, had escaped in the boat, would not they have been lost, and perhaps the entire crew? Of course, if their conduct had not been detected by Paul, they would have been lost; but the word "if" is in the way, and so, it was not possible. God's promise had to be fulfilled and just such means were ordained by God, and used by the directors of that vessel as were sufficient to carry out the promise. Nothing more, nothing less. I hold that, to assume any other position, is treading on dangerous ground.
A member of my class objects and says that, "Had those who could swim refused to do so and trusted to some other way—planks, boards, &c., under God's promise, they would have been saved." "If," you see, is in the way. We know they did swim and were saved. To assume any other position, in my opinion, would do violence to the teachings of God's word.
Please give us your views in the next issue of the BAPTIST. I wish to lead those under my charge in the right way; and if I am wrong, I have only to be convinced of that fact, and I will abandon the error.
Yours fraternally,
W. G. ROBERTSON, Supt.
Carrollton, Ala., Dec. 10th, 1877.
[After the above thorough discussion of the question, we do not think it necessary to add more. The salvation of the crew was certain, as foretold by a sovereign and omniscient God. But it was not metaphysically "necessary," as separated from the certainly foreknown, and certainly prescribed means. The subject belongs to the obscurest department of theology.
E. T. W.]
Rev. P. E. Kirven.
RESOLUTIONS ADOPTED BY FOREST SPRING BAPTIST CHURCH.
WHEREAS, Elder P. E. Kirven has been appointed to act as Evangelist in the bounds of the Bigbee, Bethel and East Liberty Associations;
AND WHEREAS, He has on that account, resigned the pastoral care of the Forest Spring church, of which he was for many years the much beloved pastor. Therefore be it
Resolved, 1st, That in Bro. Kirven we have ever found a faithful, zealous and efficient pastor.
Resolved, 2d, That we commend Bro. Kirven to the love and affection of the churches among whom the providences of God has called him to labor.
Resolved, 3rd, That a copy of these resolutions be spread upon the minutes of our church and a copy be sent to the ALABAMA BAPTIST for publication.
W. CUMMINGHAM, Clerk.
From Bro. Williams.
Messrs. Editors: I expect to be in Alabama in a short time, visiting the churches in the interest of Foreign Missions. Montgomery will be my headquarters while in the State. The churches and associations have been doing nobly for State Missions. Let them see to it that they be not less noble in the cause of Foreign Missions. I shall request the churches everywhere I go to give me at least ten cents a member for this cause. Will they do it?
Yours fraternally,
N. B. WILLIAMS.
Blair's Station, Tenn., Dec. 6, 1877.

The Alabama Baptist.

Vol. 4. SELMA, ALABAMA, THURSDAY, JANUARY 10, 1878. No. 37.

Our African Missions.

VI. Liberia.

PHYSICAL FEATURES.

Liberia extends along the western coast of Africa from Manna Point, latitude 1 deg. 25 min. N., longitude 12 deg. 21 min. W. to the river San Pedro, latitude 6 deg. 44 min. N., longitude 6 deg. 35 min. W. The length of the sea coast is about 320 miles. The extent of the territory inland is from ten to thirty miles. The country contains probably 17,270 square miles. It was composed of four separate colonies. The population is some 10,000. They are blacks from the United States and their descendants, with some civilized natives. Monrovia, the principal town, carries on a considerable trade with the country is well watered. The coast is deficient in harbors. It is, however, a continuous roadstead, where ships may lie at anchor within a mile or two of the shore. Banning places for boats occur every five or ten miles. The products are those of tropical climates. Palm oil is made in large quantities. Cane wood and ivory are brought from the interior for exportation.

ABORIGINALS OF THE COUNTRY.

The territory of the Bassa extends from the Junk River to the Cesters, about ninety miles on the coast, and inward perhaps seventy miles. Mr. Ashman estimates their number at 125,000. They are ignorant and degraded. They have no written language, and no knowledge of art or science. There is no individual property in the land. They work the ground for three months, and are idle the rest of the year. They are hired by the colonists. They live in small villages of twenty to two hundred houses—usually some eight feet square. Their domestic utensils are a pot, a bowl, and sometimes a wooden spoon. Their wardrobe is a yard of cloth. Bassa women dress like Grebo men at Cape Palmas, and Grebo men like Bassa women. They eat cats, dogs, snakes, frogs and fish with rice, cassava, palm oil, bananas and green corn roasted. Their principal amusement is dancing. They seem to have no system of religion. They believe in witchcraft, and the efficacy of charms furnished by *Obi* men. They have some vague notions of future existence, and throw food on the graves of deceased relatives years after their death. Some think the dead returns in the infant, whose identity the *Obi* man determines. The tribes are divided into petty kingdoms, and these are subdivided into districts. The *Obi* laws are the high laws; and the *Obi* law is the supreme court. "No man is regarded a gentleman who has not ten or twenty wives. Some men of influence have fifty or sixty."

ORDINATION.

By request of Crooked Creek Baptist church, L. G. Jenkins, J. S. Weaver, T. H. Howie, J. W. Niles and W. T. Davis, with the pastor, Eld. J. A. Scott, met as a presbytery for the purpose of ordaining Bro. G. B. Jenkins to the work of the Gospel ministry. S. G. Jenkins, Chairman; W. T. Davis Secretary.
On motion, appointed the pastor to present the candidate, Bro. Jenkins to preach ordination sermon and question the candidate, Bro. Niles to offer ordaining prayer, Bro. Howie to present the Bible, and Bro. Weaver to deliver the charge. Bro. Niles being absent, Bro. W. M. Teague was appointed to take his place. The presbytery and church presented to the candidate the hand of fellowship.
The ordination sermon was full of interest and instruction. Text: "He that winneth souls is wise." Prov. 11:30.
L. G. JENKINS, Chm.
W. T. DAVIS, Clerk.

Dear Baptist.

I presume you are aware that Bro. W. Wilkes has accepted the field offered him by the State Mission Board. In consequence of his acceptance, at our last conference the following preamble and resolutions were adopted:
WHEREAS, We are compelled to give up our much beloved pastor, W. Wilkes, whose efficient service as an Evangelist has been demanded and obtained by the State Mission Board. Therefore, resolved by the members of Concord church, in conference assembled, Dec. 1st, 1877, That while we heartily endorse the great and needed work of evangelism, and recognize it as the means of building up our Master's Kingdom, yet we painfully regret the apparent necessity arising from the circumstances and discharge of ministerial duty that forces Bro. Wilkes to sever his connection with us; for having faithfully and profitably served us two years, we have learned to love him as a faithful shepherd, a zealous Christian brother, and as a shining light in the ministry. And we commend Bro. Wilkes to all Baptists whose good fortune it may be to meet him as a high-toned, honorable Christian minister, sound in the faith and worthy of all Christian confidence and fellowship.
Resolved, That a copy of this preamble and resolution be sent the ALABAMA BAPTIST for publication.
J. C. MAXWELL, C. C.
Equality, Ala.

Correction.

Editor Baptist: Suffer me through your paper to file a bill of exceptions to IXL's bill of collections as published in the BAPTIST of Nov. 29th—at least so far as it pertains to the amount raised at the last meeting of Bethel Association for ministerial education. There was a subscription taken up at that time amounting to one hundred and seventy dollars, for the purpose above specified, and of that subscription, only eighty-two dollars and fifty cents has been paid, though I hope to collect a sufficiency of it to answer the purpose for which it was intended. W. J. T.'s statement of this matter was right, corrections to the contrary notwithstanding.
N. H. HUDSON,
Chm. Com. Min. Education.
Hoboken, Dec. 6, 1877.
This is the quaint and tender inscription by M. J. Ruskin placed on his father's tombstone in Croydon churchyard: "Here rests from his well-earned burden John James Ruskin, born in Edinburgh, May 10, 1785. He died in his home in London, March 9, 1862. He was an entirely honest merchant, and his memory is to all who keep it dear and helpful. His son, whom he loved to the uttermost, and taught to speak truth, says this of him."

Married Under the Shadow of Death.

A strange and somewhat romantic wedding occurred on Monday, in this city, between two true lovers, whom death parted within two hours after they had been made one. Dr. William E. H. Post made the announcement, some years ago, of Miss Mary H. Milford, daughter of the late Edward Milford of this city. He wooed and won her, and they pledged themselves to become man and wife. The years rolled by, but each year only seemed to increase their love. Last Friday Dr. Post was suddenly taken ill with inflammation of the bowels. The disease rapidly assumed dangerous symptoms, and Monday it was plainly seen he could not recover. When informed of his fatal illness, he expressed a wish to see his intended wife, and if she were willing, to become united in the bonds of matrimony. She was informed of this wish and consented. Accordingly at 5 o'clock on Monday afternoon everything was made ready for the wedding in the room of the bridegroom at No. 233 West Fifty-first street. It was a pathetic ceremony. No months of anxious preparation had been spent for the occasion. There were no brilliant lights or sweet music or costly costumes. It was simple and solemn. The Rev. Dr. Houghton of this city, who had been called in to conduct the service, which were only of a few minutes' duration. When the ceremony was concluded, the sick man was nursed as before. In less than two hours the bridegroom was a corpse and the bride a widow.—N. Y. Tribune.

The Bones of Columbus.

HOW THE DISCOVERY OF THEM WAS MADE.

The United States Consul at San Domingo has transmitted to the Department of State an account of the recent discovery of the bones of Columbus, in a cathedral in that city. Dying in Spain in 1506, the remains of Columbus were first deposited in the Convent of St. Francis. In 1575 they were transferred to the Convent of St. Domingo, whence they were shipped to Santo Domingo in 1536, and deposited in the cathedral of that city. In 1796 these remains, as it was then and up to the present discovery, believed, were conveyed in great pomp to the Cathedral of Havana, where they were supposed to have reposed ever since.

A HAPPY PEOPLE.

A United States officer, writing from Liberia, May 12, 1868, says: "The people are moral and religious, and to judge from what I saw at Monrovia, I don't think for the number of the inhabitants, there is a greater amount of human happiness to be found in any part of the world."

A PEOPLE PREPARED FOR THE LORD.

"Contiguous to these communities are unnumbered native towns, containing in all a vast number of souls. These are under the pious direction of the colonies, and are gradually becoming assimilated to them in manners and customs. They are a people prepared for the Lord. Their head men will give encouragement to the evangelist, and call the congregations together to hear the word. Their sons will be gladly brought to the schools to be taught the elements of knowledge, and to receive instructions in spiritual things. Very important facilities may be furnished by the churches already formed in the colonies. Every consideration connected with the subject invests it with a solemnity and interest which language is too feeble to describe."

Baptism and Pardon.

BY REV. J. W. WILLMARTH.

The general drift of Scripture seems to indicate that the prodigal is actually forgiven as soon as he returns. It is not asserted that pardon is always delayed till baptism, or that it is invariably refused to the unbaptized. The Gospel simply guarantees pardon to the penitent believer. Baptism does not necessarily fix the exact moment of forgiveness; it assures forgiveness. Perhaps we may suppose that God, in his own mind, forgives the sinner when he repents, justifies him when he believes; but as a judicial act of his government pronounces his sins forgiven in baptism, both by virtue of his written word, and by the sealing of his Spirit. Naturally the believer awaiting baptism, whether for a few moments or many days, is likely to feel peace and joy; but baptism increases and assures both. It remains through life a memorial of God's covenant with the believing soul.

The Telephone in Mines.

The first really practical use of the electric novelty known as the telephone is likely to be its application to mining signals which have been hitherto indefinite if not impracticable in mines of great depth. We have now an account of interesting experiments made at the St. Austell mine in England, by Dr. Foster and his brother, in which the happiest results of vocal communication between the surface and the mine chambers were obtained. The simplicity of the apparatus deeply interested the miners, who themselves took a large part in the conversation, whispering, whistling and singing which made up the experiments. The important question of the ultra-practical convenience of the telephone—"Can't you?" is already answered, and they are rebuked. We hope to hear of the immediate application of the telephone to our mining shafts in this great mineral hemisphere.

A Natchez newspaper, describing the changes in the course of the Mississippi river, says that St. Joseph and Rodney have been left inland; Vicksburg is left on a lake; Delta will soon be washed away; a cut off has been made at Grand Gulf, and by another season Fort Gibson and Claiborne county will have no landing.

The Baptist Church in Hamburg.

It is sometimes interesting to see the work of Baptists through the eyes of others. The late Dr. Guthrie, of the Free Presbyterian Church in Edinburgh, in his work called "The City, its Sins and Sorrows," says: "See what the Church in Hamburg did. Forty years ago five Christian men met there in a cobler's shop. They resolved to form themselves into a church—a missionary church, with Hamburg and the land around for the field of their labors. What their particular creed was, to what denomination of Protestants they belonged, I am not careful to inquire. High above the regimental colors of that little band floated the royal banner of the Cross. They fought for the crown of Jesus. They toiled, they watched, they labored for the salvation of souls. One article of their creed, one term of their communion, was this: That every member of that Christian church should be a working Christian. So, in the afternoons and evenings of the Lord's Day they went forth to work, and gathered in the loiterers by the highways and hedges. And with what result were their labors attended? With such as should encourage all other congregations and churches 'to go and do likewise.' That handful of men is now waving in the golden harvests of many fields. The church, which was at first constituted of these five men, has in the course of forty years, been blessed of God to convert many thousands of souls, and bring some fifty thousand people under the regular ministrations of the gospel. 'See what the Lord has wrought! In that experiment and its sublime results, in the rich effusion of the Spirit on the labors of these humble men and women—every one working in their own sphere, but all at work—who does not hear the voice of Providence saying, as itingles with the songs of rejoicing angels, 'Go and do likewise.'"

Novel Missionary Tour.

The Christian Union tells a story of a novel missionary tour as follows: Our Lord sent out his disciples by twos, why should they not offer to go in pairs? In Tennessee a missionary of the American Sunday School Union and his wife have recently made a three weeks' campaign by their horse and buggy among the Smoky Mountains, well furnished with Sunday School supplies, visiting and aiding many isolated communities. At Coghill the Sunday school has been a great blessing through the union spirit prevalent. At Ducktown, when the missionary first aided the Sunday school it stood alone, now there are five Sunday schools and as many churches. They travelled 250 miles over rough mountains, sometimes swimming their faithful horse over deep streams, carrying the buggy over in a big dug-out canoe, sometimes sleeping on the floor—always grateful for their food, but not, sometimes, for the cooking of it.

A Noble Preacher Upset.

Lord Radstock, an English nobleman who has gained considerable notoriety as a revival preacher among his own class, was recently attending a Conference on Confession at Clifton. He was sitting in a conspicuous position on the platform, when suddenly a trap-door opened under his chair. There was a shriek; Lord Radstock's heels were seen where an instant before his head had been, and then, with a great crash, his lordship and his chair disappeared below, and the trap flew back. Consternation sat upon every face, and a horrible suspicion is said to have flashed through the minds of some that the good Peer had been carried off by Satanic agency. But the catastrophe was soon explained. A conjuror had had the use of the room a few days before, and this trap-door was the exit of one of his characters. The chalk-marks had been rubbed off the floor, and Lord Radstock's chair had been inadvertently placed where it ought not to have been. Fortunately his lordship was not much injured, and soon reappeared, looking a little pale and covered with dust, but with his chair in his hand.

Dr. Slade's Silent Partner.

Dr. Slade, the American spiritualist, whose adventures in the London courts were followed by English readers with so much interest about a year ago, is now in Berlin, where he enables contemplative Germans to pass the compliments of the season with the spirits of their departed friends. The organ of the Ultramarine takes pains to explain that "all Catholic moralists are agreed that modern Spiritualism is assisted by the co-operation of evil spirits. If a father or a wife whom Mr. Slade professes to introduce to a sorrowing son or husband be in Paradise, it is probable that in such a case some designing, wicked spirit appears and personates the beloved departed one, and says something or other which will tend to the moral destruction of the inquirer. If, on the other hand, the spirits whom Mr. Slade professes to introduce to living earthly relatives should happen to be already damned, nothing is more likely than that they should appear in their own persons." This is only another way of saying that the devil is a silent partner of Dr. Slade.

According to Mr. Erasmus Wilson, who originated the idea of carrying an obelisk to England, the five monoliths known as Cleopatra's Needles stood originally in the city of On, or Heliopolis, in front of the temple wherein Moses received his education in Egyptian laws and philosophy of the Egyptians. They are therefore monuments of an era in Egyptian history closely interwoven with the history of the Old Testament. Ramesses, one of the heifers of the obelisk now about, having probably been the oppressor of the Jews, while his successor, Menephtah, was undoubtedly the Pharaoh of the Exodus.

The Natural Outcome.

The brilliant and eccentric Rev. Arthur Mursell ("liberal Baptist") of England, is dissatisfied with his practice of open communion, and the consequent swallowing up of Baptist churches, one by one, by Congregationalists under the name of Union churches. The process is too slow for our fast friend. He gravely proposes a new departure—that the Baptists and the Independents should, other. The Congregationalists must abandon infant baptism, and the Baptists accept sprinkling as baptism. Mursell states that if it were not for some dogmatic leaders the plan could be accomplished. We always knew that M. was a wit, like his father, Robert Hall's successor; but now we know that as a humorist and joker he is taking a rival. "Dogmatic leadership," is good. And what virtue there is in an *if*!

Infant Baptism.

We confess our surprise at certain recent statistics showing that baptism, so far as the Established Church is concerned, is very much neglected in London. In St. Pancras, with 23 district churches and the Foundling Chapel, only 19 children out of every 100 born are baptized; in South London, taking 68 churches, it has been found that the rate is reduced to 17; in the West the average is 22; and in the East, we are told it is as low as 14. We count this a good and hopeful sign. The baptism of children is commonly practiced in the Church of England, without serious regard to the faith or practice of the parents or their motives, whether superstitious or frivolous, in presenting their children to the baptismal font. The Churchman is much better dissuaded.—Churchman.

One of the many speeches which Mr. Gladstone has recently made to the parties of friends who go to see him at his place in the country, he alluded indirectly to the charge sometimes urged against him of being a sentimentalist. He showed that the spring of much of the loftiest and most heroic human action is what is described as sentiment. Love is but a sentiment. The fling of a sentimentality is much like other gibes. It is a form of expressing dislike. "The reason why I cannot tell," and sentimentality is as good as any other. Those who are fond of using the word as descriptive point to Lamartine and Victor Hugo in French politics. They are held to be the illustrations of a class that regard public affairs from the emotions, and not from reason. In the same sense, also, Cobden and Bright and all the "peace" statesmen must be regarded as sentimentalists. This is to say, they recoil from violence, and have a general theory based upon their repugnance, that violence is unnecessary. But the real trouble with men like Lamartine and Victor Hugo is that they lack practical common sense, not that they are sentimentalists. For it will hardly be asserted that all men who are strongly under the influence of feeling must necessarily want good sense and judgment.

Senator Lamar wears spectacles, pushed up at times on his forehead, which is growing somewhat wrinkled. His brown hair, originally in thick locks, is gone where it is parted and on the crown. His moustache and goatee are gray, like Gordon's. He dresses plainly, sits off wearily and austere, has his speech before him, and his books piled up, and finally begins. He starts off softly and deferentially, advances with logical lucubrations, and all at once yields from weariness. (Gordon is the most martial-looking man in the Senate. He has a heavy scar under his left eye reaching down to the cheek, and his figure and temperament are a fighter's. A long, stry look from his thinning, black hair relieves a forehead otherwise too high. His goatee is gray. His manners are always studiously courteous.)

The London World tells why the Pope dismissed his old physician, Dr. Pellagallo. It says: "One morning the Pope, feeling a good deal of soreness on one of his shoulders, drew Pellagallo's attention to it. The doctor looked at the place, recognized the presence of inflammation, jumped at the conclusion that erysipelas had set in, and left the Vatican convinced that the days of Pius IX were numbered. Crossing the bridge of St. Angelo, he met the correspondent of the *Nazione*, on his way to the Vatican in search of material. 'How is the Holy Father this morning?' he inquired. The doctor shook his head, and pronounced the word erysipelas. 'Did you, then, then his end is near?' 'Exactly so,' and the press man wheeled round, went direct to the telegraph office, and wired the all-important news to his paper. The discomfort felt by the Pope was caused by nothing worse than an incipient boil; but the 'scare' having been traced to the doctor, the irritation spread to the Pontiff's temper, and Pellagallo was discharged."

The mayor of a village in Andalusia not long ago enforced by baptism a Catholic priest of the child of Protestant parents, his orders being executed by a file of soldiers. The case was brought to the attention of the government, and a royal order was soon after officially published at Madrid, censuring the mayor, and declaring that it was the desire of the government to prevent any violation of the liberty of conscience, which it will cause to be respected.

The wedding dress of Maria de las Mercedes, future Queen of Spain, has already been ordered, and the feminine portion of the world will doubtless call it beautiful. It is to be of white satin, entirely covered with Alencon point lace, on which will be worked the arms of all the realms into which Spain was formerly divided. This recalls the dress of Queen Adelaide, of England, which was a pretty piece of imagination—it was embroidered with flowers, the initials of which formed her name.

Don't believe in joinin' churches, any way," said Farmer Rye, as he stood leaning on the bars of the meadow lot, talking to his niece Ruthie, who had just come from the woods with her arms and hands full of ferns and mosses, and clematis wreaths. She had found time at last to speak a word to "Uncle Charlie," whom she dearly loved. There had been earnest prayers before that, you may be sure, that the kindly, upright, honest man might not trust to his purity of life, but find salvation in Christ's final atonement. And she had said just now.

"Then, uncle dear, why don't you stand out on the Lord's side, and come into my army?"

Uncle Charlie tipped up his old hat from behind, as he was wont to do when annoyed; and leaning his crossed arms on the fence-rail, looked quite away from the girl's earnest face, as he continued:

"Pears to me, if a body's got any religion, they ought to be able to stick to it without bein' tethered up like a wild cat."

Ruthie said nothing at first; then, with a golden maid branch pointed over to the corner of the wide lawn in front of the house, which had been newly redeemed from the wilderness and fenced in.

Outside there were briars, and ticks, and bogs, and marshy spots, and wandering footpaths and thorny bushes.

Inside was the level stretch of reed-decked greenward, with the graded paths that touched, at curves and angles; or clumps of evergreens and beds of roses blooming yet, though autumn had come.

"Uncle Charlie, didn't it I think that poor little strip of land must be so glad. Now it feels as though it belongs to somebody, and somebody cares for it; so it's just blooming out its gratitude because it has been redeemed, isn't it?"

Uncle Charlie looked down at the earnest little face a moment, and said:

"Trot along, dear; most tea-time?"

Ruthie came home heavy-hearted.

But a great joy was coming to her with the next communion season, when, in his quaint way, Uncle Charlie said:

"I'm goin' to be 'fenced in' and belong to somebody." And when the cup of blessing came it touched his reverent lips, while little Ruthie was softly giving thanks the while.

Elmer Lynn Biers, in the Souther.

Old Dr. Storrs, of Braintree, used to repeat these verses of Whittier's often:

"And so beside the silent sea
I wait the muffled car;
No lull from him can come to me
On ocean or on shore."

"I know not where his islands lift
Their rounded palms in air;
I only know I cannot drift
Beyond his love and care."

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SELMA, ALA.

THURSDAY, JANUARY 10, 1878.

TRIED BY FIRE.

Since the appearance of our previous number, we have passed through a trying ordeal. A fire breaking out in the basement of the building, in the second story of which our office was, had already, when it was discovered, gained such headway, that it was impossible to save anything from our rooms. By the time of sunrise on that bitter morning, the fruits of our cares and labors in behalf of our denominational organ, had utterly perished. The books, the papers, the furniture, the mailing machine, the type, even the names of our subscribers, had vanished into thin air. A dear and sacred interest for which its managers had toiled and sacrificed for more than three years and a half, for which some of us had risked our means and expended a part of our lives, was swept away. We were compelled to watch its destruction, with folded hands. And then followed the painful duty of announcing through every available channel of communication, to the Baptists of Alabama, that the Organ which had contributed so potentially to their union and fellowship, had gone up a whole burnt offering to God.

We confess that a sense of keen disappointment was awakened by such a calamity. It seemed as if Providence resented our activity and rejected our service. One moment we were walking upon solid ground; the next, a chasm opened under our feet. And then we reflected that there was a wiser and a deeper lesson to be learned than the vanity of human expectations. What is done, is done; it is an imperishable part of our history. If we have labored for high and sacred ends, the best fruits of those labors cannot be consumed. Something to thank God for remains, even when Providence turns our gains and glories, and enterprises and offerings, our homes and ourselves, to ashes. Experience is enriched, discipline confirmed, love heightened and the hope of immortality quickened by painful bereavements; just as by fire the crude mineral is constrained to surrender its freight of gold. This consolation and compensation are permitted to enjoy.

May we not also believe that the paper, thus tried and now happily re-established, will secure a new place in the affections of the Baptist brotherhood of Alabama? They know how important its work has been; and that its beneficent agency is needed more greatly now than ever—in our communities, our churches, our families. There is no vital interest of the denomination that does not take heart and hope again, as the ALABAMA BAPTIST arises from its ashes. The thought of what it has done, and what it yet by the blessing of God may do, is made prominent by the peril it has escaped and the loss it has experienced; and thus its trials may and should awaken a warmer zeal in its behalf. We earnestly hope that it will. Thus those triumphant spires of flame that we so recently saw playing upon it will be like the Pentecostal tongues of fire that consecrated what they touched.

After an earnest consideration of the subject, it has been judged advisable to remove the office of publication to Selma, where the facilities for publication and mailing, for correspondence and advertising, for business arrangements and local patronage, surpass those which any inland town can offer. On these accounts Selma has always been preferred by the Business Managers as the place of publication, and how the change was regarded as necessary. Besides, the proximity of Selma to the residence of the Senior Editor allows him to extend the same supervision to his department as heretofore. In this particular there will be no change. All communications intended for publication must be addressed to him at Marion.

Rev. J. L. West, the Publisher, must be addressed at Selma. He will attend to all matters of business. The diligence and fidelity of this worthy brother deserve success, and the heavy expenditure he has been compelled to make in refitting the office

and starting the paper anew, entitle him to the prompt and hearty co-operation of all to whom this enterprise is dear. There is urgent need that old subscriptions shall be renewed, that new names shall be sent in, that clubs shall be formed, that ministers shall urge the claims of the paper in their public ministrations and in their pastoral visits. Let all who love the cause of Christ in Alabama join hands in the sacred work!

GUARD THE CHURCH DOOR.

A great change in the mode of admitting members into our churches has taken place during the last century. Formerly the greatest pains were taken in instructing candidates for baptism in regard to the duties and obligations they undertook. Their religious experiences and doctrinal views were closely scrutinized. They were not admitted into membership unless they gave credible evidence of conversion and of considerable acquaintance with Scriptural truth. No doubt these examinations were often too severe. The dread which they awakened kept persons not unfrequently out of the church for long periods, sometimes for life. But the care then exercised in this important particular, while it reduced the amount, enhanced the quality of membership.

We do not hold that some modification was not necessary. A truly converted soul ought not to be kept out of the church because timid in spirit, and unacquainted with the "deeper things" of Scripture doctrine. And yet it is quite apparent that a few of the Evangelical Churches have gone to the other extreme. The desire for numerical gains, or the fear of dealing hardly with young converts, has effected the introduction of an immense amount of worldly material into the membership and even into the sacred desk. And, as a natural result, a lax and sentimental theology and a worldly conformity, diametrically opposed to the strict notions of our fathers, have been steadily gaining ground.

We have often wondered how Puritanism could have reared Henry Ward Beecher, the most restless and capricious of disorganizers. In a recent lecture he has himself explained the secret. He entered into the church an unconverted man. In 1827, according to his statement: "A spasmodic movement called a revival struck Mount Pleasant, where he was at school, and ran like fire through the students. He thought that he had not religion, but yet it seemed to be more the pastor's notion than his. In four or five weeks he had forgotten all about it and was having as much fun as ever." He continued: "I then was assuaged to get a letter from my father telling me that I was expected to come down and join the church with brother Charles on the next Sunday. Well, if I had been condemned to be hung, I shouldn't have felt worse. I went down there, however, and I had the regulation examination, and was pronounced to be all right. But I remember, as I went down the aisle on that Sunday how the carpets danced. I was excited to the bottom of my shoes. It was a piteous time. I had had a word of instruction. I was told that I must make my choice, and I suppose I did choose something, and I got into the Church. It was not my fault."

But it was somebody's fault. And the result ought to be a warning to the churches at large. A conversion subsequent to membership is not usual; and even when it does take place it may leave the earlier stamp of thought and character unaffected. The benefit may never regain its straightness. The fruit gathered in its immaturity may never attain its natural flavor. And while the member is injured beyond remedy, the result may also be most prejudicial to the cause of Christ.

DEFALCATIONS.

Defalcations in offices of trust, and by men of high reputation, are becoming alarmingly frequent in this country. A sense of general insecurity is awakened by the dishonesty of so many guardians of private fortunes and so many custodians of moneyed institutions. With every such exposure, business is depressed; men are afraid to risk their capital in new enterprises, when they know not whom to trust; not a few, alas! have already lost their capital by adventures undertaken since the war, and protest that they would have been better off, to-day, if they had made no investments during these recent years of social anarchy and political corruption. The character of our people also experiences demoralization. Evil example is contagious, especially when it encourages the expectation of a wealth and luxury otherwise unattainable and the possibility not only of impunity, but even of social position. Still more serious is the case when professors of religion are implicated in dishonesty; for then contempt is thrown upon the churches which are the conservators of public and private virtue; and Christianity itself is depreciated.

THE CHINESE IN AMERICA.

The appeal to Congress from the Senate of California states that the Chinese constitute one-sixth of the population of California. It seems to us a very narrow statesmanship to impose taxes upon these Orientals who are peaceable and industrious, and can materially contribute to the development of the country. The treatment they have received is anti-republican and unchristian. They ought to be evangelized, and thus prepared to be missionaries of saving truth to their own land. Of what avail will it be to carry to China the Gospel of peace and good will, when outraged upon the rights of emigrants from that country are perpetrated under the shadow of Christian churches?

FIELD NOTES.

We have received the Annual Register of Oxford College. We are glad to see that our worthy friend and brother Goodhue is enjoying a good measure of public favor.

A third convention, bearing the name of the East Texas Baptist Convention, has been established in the Lone Star State. Its next session will be held in Henderson in July, '78.

The Texas Baptist Herald gives a double number for Christmas.

At Dalton, Ga., there is a female blacksmith.

It is painful to read the accounts of the rapid mortality of the negroes. Many intelligent observers state that this race is almost at the rate of four to one as compared with the whites. The causes are uncleanness, lack of proper food, clothing, shelter, and cooking; sensual excesses of all kinds, drunkenness, neglect of the sick, the preference of "conjurers" to physicians, and absence of proper precautions against contagious diseases.

Those Alabamians who have left our watered State for the neighborly horde of Rio Grande City, Texas, are in a bad way. In that region there has been no rain since April, with the exception of one slight shower. In consequence there is no pasturage, and the suffering stock is only kept alive by feeding on the prickly pear from which the thorns are first cut.

There are 3,000 Scandinavian Baptists in the United States. They have a periodical in their own language, and a teacher (in Chicago) of students for the ministry.

The Rev. George Muller, of the Bristol Orphanages, England, has lately been preaching in Philadelphia, where he has addressed himself chiefly to ministers and Sunday school teachers.

We have lost, by death, a good and useful member of our church—Bro. Thomas L. Ingram. He was a brother-in-law of our much esteemed Bro. W. S. Rogers. He won for himself a good name among those who knew him, and he will be missed. He leaves behind a young and pious wife and infant child, besides many relatives and friends.—G. D. Benton, Uchee.

Rev. A. P. Norris, of Orangeburg, S. C., has accepted a call to Troy, Ala. Bro. Norris is an eloquent preacher and an excellent man. We extend to him a hearty welcome to our State.

I get a good lady not long since who gives one-tenth of all the money she gets, by selling poultry, butter, eggs, and fruit, &c., to missions. Her contributions run up to a good amount every year—no doubt much more than many of our brethren give, who have much more at their disposal. Her husband is limited in means, but is in a thriving condition.—G. D. Benton, Uchee.

A Baptist minister who was invited into Middle Alabama about two years since, informs us that if the churches that he has served during the past two years should meet all their pecuniary pledges to him, he would be able to purchase a comfortable home for his family.

Bro. G. D. Benton, of Uchee, writes: "We expect to get some useful material into our church, by letter, soon. The Baptists have a good, strong hold upon this community, and we hope our influence is beginning to be felt."

We are happy to state that Rev. J. H. Henderson, of Birmingham, who has been seriously ill for several weeks past, is improving. He is now able to sit up, and writes us that he hopes to be able to enter upon his duties in a short time.

Rev. Dr. J. L. Reynolds, Professor in Furman University, ex-president of the S. E. State Convention, and a distinguished writer and scholar, died recently, as we learn from the Baptist Courier, of an attack of apoplexy. We regret the demise of our dear and honored friend. We hope to give a more extended notice in a future number.

Rev. B. W. Bussey, of Columbus, Ga., has accepted a call to the Broad Street Baptist church, Mobile, Ala., and has embarked upon his new field of labor.

We are glad to learn that Rev. W. W. Sanders, of Dadeville, Ala., has accepted a call to the Tusculooosa and North Port churches.

APPEAL FOR THE ALABAMA BAPTIST.

"A friend in need is a friend indeed," and "a friend loveth at all times,"—that is, a real, true friend loves the object of his friendship in adversity, and even more in adversity than in prosperity. This is certainly a time of need and adversity with the ALABAMA BAPTIST. Although the present writer is not posted as to the extent of the losses sustained by the enterprise, nor is he informed as to the success in recovering the names and dates of subscribers; yet he is aware, as every intelligent reader must be, that the misfortunes following the late fire are very confusing and embarrassing. And we take this occasion to solicit and urge the readers of the paper and especially our ministering brethren, to make a renewed and determined effort to secure a good list of new subscribers. There are various reasons for laying hold of this as the time for the sort of effort. The usefulness of the paper pleads for this at all times, and therefore at this time. And as it becomes our indispensable duty to restore the subscription list to its former status, it is easy while doing that to solicit new subscribers in every congregation; and the present necessities of the paper are an additional and a strong argument in its behalf. Moreover, this is the right season for that sort of work. It is the beginning of a new year; a season when money is in circulation, and when most of the bills and obligations of our people for the old year have been met, or as nearly so as they will be for the present; and there are many who, if applied to, would be glad to have the ALABAMA BAPTIST for the year 1878, those, too, who have never taken it, and others who took it for a year or two, but in the stringency of the times discontinued, could now be induced to have their names restored to the list. The success which has always attended efforts to procure subscribers for this paper, shows us what an extensive reading we could obtain, if that sort of effort were continued at reasonable intervals by all our pastors. May we not confidently rely on the good will and prompt efforts of our readers to increase our circulation, as it immediately? Will not every pastor lay this matter before his congregation at the earliest opportunity, and send in a long list of the old and the new?

Dear brethren, you are not more engaged than we are—more busy than we; you should not be less interested—indeed we know you are not; then let us make another "long pull—strong pull—and a pull altogether," for our loved paper.

OUR PAPER.

We are gratified to announce that we are able to resume the publication of our paper under more flattering circumstances than we had hoped. We have succeeded, up to date, in recovering nearly three-fourths of our subscription list, and every mail brings other names. There is now every reason to believe that the list will be as large by the first of February as the average list for the past two years; and if the expressions that have been received from all parts of the State mean half that they seem to promise, we doubt not that it will be as large in two months as it was when the fire took place, if not larger.

To insure the continued financial prosperity of the paper, it is only necessary now, as it has always been, that those who are indebted to us shall meet their obligations promptly, and that those whose subscriptions have about expired shall send on their renewals without unnecessary delay.

With a reasonable amount of exertion on the part of its friends, the ALABAMA BAPTIST will be in as good condition at the meeting of the next Convention as it was at the last.

In re-establishing the paper, we have been obliged, not only to give our time and labor to it up to this date without compensation, but to make considerable advances in meeting its liabilities and in buying a new outfit for its better and more successful publication. For all this we only ask that our brethren throughout the State shall earnestly exert themselves in securing new subscribers and renewals. If every subscriber now on our list will send us one new name and the money, we shall be amply repaid.

Jno. L. West.

KIND WORDS.

In our advertising columns will be found an advertisement of that sterling little Baptist Sunday School paper, *Kind Words*. Read it, and see what Bro. Boykin would have you do. There is no necessity for any Southern Baptist Sunday school to send to the North for Lesson Papers, or a Sunday school paper, while we have such an excellent paper as *Kind Words*, at the South. As the paper of our Southern Baptist Convention, and the organ of our Home Mission Board, this little paper is a credit to our denomination, and should be taken liberally, by all our Sunday schools. For terms, see the advertisement itself; or send to Macon, Ga., for specimen copies.

THE FOREIGN MISSION JOURNAL.

The December No. of Foreign Mission Journal contains the usual variety of letters from the field, articles on woman's work and other like subjects and the first of a series on China which promises to be interesting and instructive. The Journal is in good condition financially and the managers propose to double its size next April without increase of rates, provided that they receive before that time 2,500 new subscribers. As this is the season when many of our churches are making up their annual contribution to Missions we suggest that they would help the cause and help themselves in their work by making up also a club for the Journal. It costs only 50 cents a year for one copy; \$2 for five to each person \$5 for twenty, &c. Address Foreign Mission Journal, Richmond, Va.

punishment, but he was not prepared to say how God should modify the punishment of the sinner in the future life." The Rev. Nathan Hubbell, pastor of Forsyth street Methodist church, said, "he could not believe in a literal hell, nor in eternal punishment," although he believes in some sort of future punishment, and said that these views are wide spread among his ministerial brethren." Rev. Dr. Crosby, pastor of the Presbyterian church, on Clinton hear Fulton street, said, "he cannot conceive of eternal punishment except on the basis of eternal sinning," and "that he believed there are opportunities for sinning and repenting in the future life just as there are here." Rev. W. T. Dixon, pastor of the Concord Baptist church, Brooklyn, said, "he was shocked at Mr. Beecher's sermon, and that he believed in a general resurrection, a general judgement and a material hell." For these opinions, see N. Y. Herald December 23rd.

Now a remark or two.

1. All of these Reverend gentlemen declared their belief in some sort of future punishment, but hardly any of them could tell what they meant. They nearly all "virtually denied" the hell of fire and eternal punishment.

2. Henry Ward Beecher still has an influence over the pulpit of the North which is working great mischief in "Evangelical churches."

3. It is gratifying that Mr. Dixon, the only Baptist reported, expressed sentiments moderately sound, or orthodox. And as the Baptists have no creed except the Bible, we may not expect that they will find difficulty in acting aside the doctrine of eternal punishment? Meanwhile it should astonish no one that Mr. Beecher tries to resolve hell out of existence; nor indeed should anything else that he may do or say surprise us.

OUR NEW DRESS.

We had intended to make a pretty speech about our new dress, but have concluded for the present to modestly forbear. We flatter ourselves that our readers will not be slow in observing and appreciating the fact, without parade on our part. Everything in our present dress is new, and our accomplished forerunner assures us that after the present issue (for which he needs to be kindly dealt with on account of the unusual amount of work in getting it up, and the necessary absence of the publisher just at the time when his presence could not be well dispensed with) he will be able to give us as neat a paper as any one could desire to read. What we want now is not a better or prettier dress, but more acquaintances and admirers. Will not each one of our readers introduce to us at least one more new subscriber? Two dollars and a half, with the name and post office, is all the recommendation we require.

Jno. L. West.

EVERY BAPTIST MINISTER IN ALABAMA.

Whose address we have, will receive a copy of this paper. May we not hope that all of them will not only subscribe for the paper themselves, but endeavor to get others in their congregations to subscribe? As a special inducement to those who are not able to pay the subscription price, we make the following offer: We will send the paper one year, as a premium, to any minister who will send us four new names and the money, \$10.00, to pay their subscriptions for a year. By this means every minister in Alabama can secure a copy of the paper for himself, and at the same time render important aid in extending the circulation, and thus increasing the usefulness of our State denominational organ.

Jno. L. West.

THE CENTENNIAL BIBLE.

We learn that a "new centennial edition" of the Good Book has been recently issued by a firm at Indianapolis, Indiana, (F. L. Horton & Co.) which combines the most and best helps to the study of the Bible of any edition extant, in the way of fine notes and annotations, Bible dictionaries, concordance, history, geography, and geology of the Bible, many tables very valuable to Bible readers, and Bible students. Maps from the very latest surveys; history of all the Christian denominations, from their origin to date, compiled from their own standpoint, and from their own publications; all the latest discoveries designed to throw light on the authenticity and value of the Scriptures. The whole work throughout admirably illustrated, with full page steel plates, taken from paintings by some of the old masters, including Raphael, Guido, and Canova, also, the leading artists of the present day, engraved in line by first-class engravers. The books

A FEW WORDS TO OUR SUBSCRIBERS AND FRIENDS.

In making up our subscription list, we have used every available means. In many cases we have not been able to secure the date of subscription. It is probable that mistakes have occurred in some instances in entering the names. In every instance where we have had the date, we have set it forward one month, to make good to subscribers the time lost since the fire. In order to get the list entirely correct as speedily as possible, the date to which the subscription has been paid will, this week, be written opposite the name on the wrapper or on the margin of the paper. Subscribers will please notice this date, and if any mistake has occurred, notify us promptly. If no date is written opposite the name, it is because we do not know the time to which the subscription has been paid. In such instances we would be greatly obliged if the parties will give us the date at once.

Quite a number of our subscribers are in arrears. All such will confer a great favor by forwarding their renewals at once; or, at least, what they are due up to this date. We can not afford hereafter to send the paper to subscribers without the money in advance. Much as we regret to do so, we will be obliged at an early day to drop from our books the name of every subscriber who is in arrears. After the first of February, we do not expect to send the paper to any one whose subscription has not been paid in advance. Send on your renewals, brethren. The subscription price of the paper is nothing compared with what we have advanced to raise our loved paper from the ashes.

Jno. L. West.

FAVORS ACKNOWLEDGED.

We take this, the first opportunity afforded us, to express our grateful appreciation of the service rendered us by our brethren of the press, throughout our own and neighboring States, who so kindly published our card with reference to the destruction of our books and subscription list by the late fire in Marion. The aid thus rendered us in recovering the names and address of our subscribers has been invaluable. We shall ever hold the favor in grateful remembrance.

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mentioned are all contained under one cover, and aside from the Bible proper, are illustrated with hundreds of appropriate engravings. The size of the volume (or one might say library of biblical literature) is a large quarto, and the prices range from \$8.00 to \$30.00, according to the style of the binding, quality of paper, contents, etc. The famous John Brown commentary to the Bible, psalms in metre with commentary to each, an analysis, family record, photograph album, etc., are only a few of the many features contained in this fine line. It is issued in the English and German languages, and some of the bindings are superb. We are informed that the publishers intend to distribute this very valuable edition of the Bible entirely by subscription, in all parts of the United States. We bid them God speed in their efforts to spread the "Good Word."

WORDS OF WELCOME.

BRO. WEST: With warm hearts and open hands we welcome the BAPTIST to our city. We will be ready always to lend a helping hand, and willing to render any needed assistance. Feeling that the progress of all denominational interests in Alabama depends in large measure upon the prosperity of our paper, we urge brethren all over the State to assist the publisher in recovering the list of subscribers, and to work for the extension of the circulation of the paper.

We are glad to know that a large number of the names of subscribers has been received, and that you can begin the publication of the paper with good prospect of soon recovering the entire list.

Rely upon us, people and pastor, to render any assistance possible.

W. C. CLEVELAND.

LITERARY NOTICES.

THE NEW VOLUME OF THE LIVING AGE.—The new year of *Littell's Living Age* opens with the number for the week ending January 5th.

Owing to the recent establishment of important periodicals abroad—notably *The Nineteenth Century* in England, and to the simultaneous improvement of others, a fresh impetus has been given to foreign periodical literature; the ablest living thinkers and writers being enlisted in its service to an extent heretofore probably unequalled. *The Living Age* presents with satisfactory completeness what is most valuable in this literature. The publishers announce for early numbers of the new year, articles by Louis Kossuth, ex-Governor of Hungary (on the Turkish Question), Prof. Max Muller, Prof. Goldwin Smith, the Duke of Argyll, Rt. Hon. W. E. Gladstone (on Courses of Religious Thought), Richard A. Proctor, Prof. Owen and others (Studies in Science), Frances Power Cobbe, Alfred Russel Wallace, Prof. J. C. Blackie, Edward A. Freeman, Matthew Arnold, J. Leslie Stephen, John Ruskin, and other eminent writers.

In the department of fiction the best foreign authors will be represented in serial and short stories. The publication of a new story by William Black is to be begun in January, from advance sheets, and other attractions will follow. The volumes of this standard weekly magazine for the new year therefore promise to surpass even the previous ones in interest, and in importance to American readers.

The beginning of a new volume is a favorable time for new subscriptions, and the publishers still present to new subscribers for 1878 the last seven numbers of 1877, which contain the first instalments of a fine new German serial, translated for *The Living Age*; also a serial story by Miss Thackeray, and the usual large amount of other valuable matter. For fifty-two numbers of sixty-four large pages each (or more than three thousand pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both postpaid. *Littell & Gay*, Boston, are the publishers.

THE NINETEEN AND NINE. By Elizabeth C. Clephane. Designs by Robert Lewis. Engraved by Wm. T. Dana. Boston, D. Lothrop & Co. The popular hymn illustrative of the tenderness of the Great Shepherd, is accompanied by a series of striking pictorial designs, exhibiting the sheep and the Shepherd, wintry landscapes of snows, rocks and naked trees; and ever and anon a female figure appears to explain the parable and give a human interest to the scene. The volume is a suitable one for presentation, and will be specially acceptable to those who have a heart acquaintance with its story.

OUR HOME BIRDS. By Ella Rodman Church. Philadelphia, Benj. Griffith, No. 1,420 Chestnut street. A beautiful illustrated book, giving an account of the birds of America. The descriptions occur in the familiar conversations between a governess and her pupils. The questions and replies and the little incidents of daily life at "Elmridge" give animation to the recital; while two colored plates at the beginning of the book invitingly prepare the reader for the good things that follow. "Our Home Birds" will form a pretty present to the boys and girls of the family.

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ROMANISM AS IT IS. An Exposition of the Roman Catholic System, embracing a full account of its origin and development at Rome and in theory and practice, its characteristic tendencies and aims, its political and moral position, and its special relations and American institutions and Liberties. By Rev. Samuel W. Barnum, Editor of the Bible, St. Louis Bible Publishing Co., 305 Locust St., St. Louis, Mo. \$3.50.

As appears from its title page, and as may be concluded from the reputation of its laborious author, the work is encyclopedic in its range. It undertakes to explain the mysteries of that gigantic system of pseudo-Christianity which has been formed by the slow accretion of ages, and stands so firmly in the way of progress and liberty. To the student of history, to the statesman, to the patriot, to the Christian, the themes discussed here are of exceeding interest and importance. We cannot wisely remain indifferent to what Romanism has done in the past and proposes to do in the present. We need to understand its strength in numbers, in organization and in social influence. We need to know the appliances it has in hand and the relations it sustains to the institutions, the current ideas and the public policy of our country. So far as we know there is no book upon the subject which can enter into comparison with this. Mr. Barnum has resorted to the best authorities, has translated largely from the official documents of Catholicism and has fortified his arguments by abundant evidence. An ample appendix brings up the account of Romanism to the present date. Over a hundred pictorial illustrations adorn the volume. At the end an ample explanatory alphabetical index puts the whole work under the reader's easy command. We hope that this excellent volume will be widely circulated.

SPURGEON'S NEW BOOK, THE MATCHLESS MYSTERY, is published by Sheldon & Co., New York. It is the tenth series of sermons by this eloquent Preacher. This volume is now ready. Sheldon also publishes MUELLER'S LIFE OF TRIST, an entirely new edition.

HELPS FOR THE SUNDAY-SCHOOL. International Question Books. By F. Peloubet. Boston, Henry Holt, No. 9 Cornhill.

Select Notes on the International Sunday School Lessons. Explanatory, Illustrative and Practical, with four Maps and a Chronological Chart and Table of the Signification and Pronunciation of Proper Names. By Rev. F. N. and M. A. Peloubet. Boston, Henry Holt & Co. Cornhill. These volumes constitute a complete series, corresponding to the needs of all the members of the Sunday school. The teacher will find an abundant supply of notes carefully selected, together with reflections and illustrations, upon each of the lessons. The historical connections are carefully indicated, and explanatory or parallel texts occur in the margin. The Question Books, three in number, are adapted respectively to the older scholars, to children and youth, and to the little learners. The last of these is especially worthy of notice; it is a charming manual.

Sermons on the International Sunday School Lessons for 1878. By the Monday-Club. Boston, Henry Holt & Co. Cornhill.

Twelve congregational ministers of New England form the club. They treat in a homiletical way the subjects given by the International Lessons. The discourses are more uniform in character than the variety of authorship would lead one to anticipate. They will not be expected to supply the place of a commentary; they deal rather with the practical reflections—with the question: The facts being given, what then? The discourses are spirited and able, with a peculiar Boston flavor. We find in them many things to commend and nothing which evangelical Christians do not generally agree.

The International Lessons. School Hand-Book from January to July 1878. By Rev. Edwin W. Rice. Philadelphia, American S. S. Union, 1122 Chestnut street.

There is no better manual for Sunday school scholars than this. It is a condensed form of the International Lessons, and gives a large amount of information in regard to the geography, history and customs of Bible lands. Its pictures really illustrate the lessons. It is also instructive in tables, maps, and an index of proper pronunciations.

